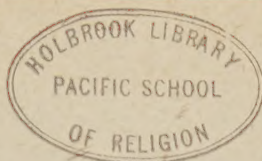


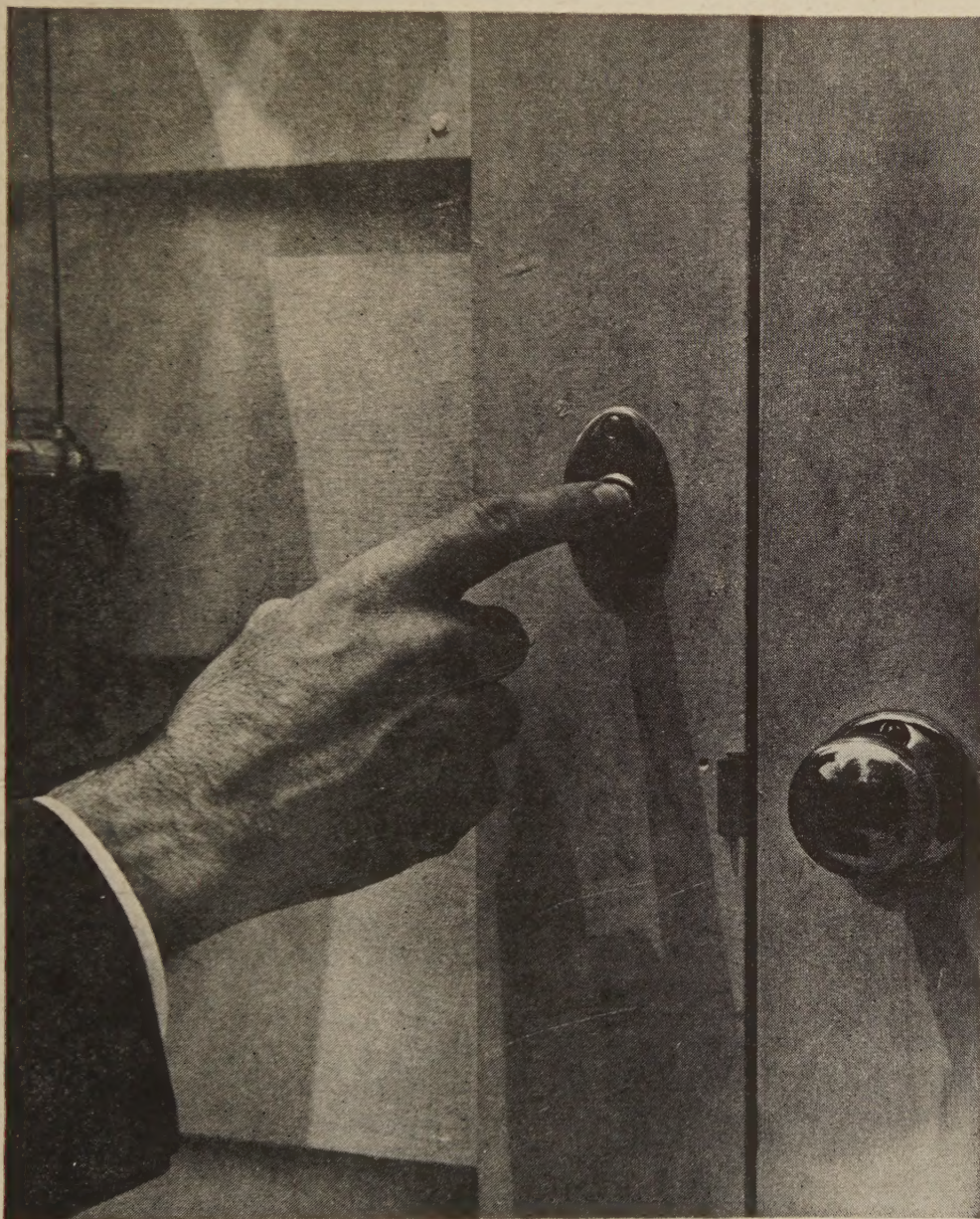
MAY 1947



BIBLE
SOCIETY



Record



“GOOD MORNING—HAVE YOU A GOOD, READABLE BIBLE?”

(See page 76)

A Glance at 1946

AS THIS ISSUE of the *Bible Society Record* goes to the printer, the Board of Managers' Report is just about to be presented to the Annual Meeting of the Society scheduled for May 8. For many years it was the custom to devote most of the May issue of the *Record* to a reprint of portions of the Managers' Report. This year, as last, we feel that most of the salient features of the Society's achievements in 1946 have already been reported in earlier issues, so that here we may be justified in confining ourselves to the brief summary given below.

For any who would like to have a more complete story of the Society's work for 1946, we shall be glad to furnish a copy of the Board of Managers' Report as long as the limited supply of surplus copies lasts. Please send ten cents to cover handling and postage, addressing your request to the *Bible Society Record*, asking for "The Board of Managers' Report for 1946."



New Scriptures published in 1946. Top, left to right: Gospel of Mark in Totonac; New Testament in Luvale; New Testament in Moré; Gospel of Mark in Mazateco. Bottom, left to right: Gospel of John in Maya; Gospel of John in Maguindanao; Gospel of Luke in Bolivian Quechua; Gospel of John in Ancash Quechua

During 1946 the Society—

- distributed at home and abroad 879,616 Bibles, 2,314,900 Testaments and 8,199,684 Portions, a total of 11,394,200 volumes;
- reached a total issue of over 15,000,000 volumes by the Emergency Fund in 6½ years;
- donated in this one year to Prisoners of War and to Liberated Areas over 224,000 Bibles, 1,300,000 New Testaments and 1,400,000 Gospels—a total of 2,924,000 volumes of Scriptures;
- to Germany alone shipped 182,936 Bibles, 611,223 Testaments and 258,498 Gospels;
- shipped 205 tons of cellulose and paper to Germany together with other raw materials to begin printing of at least 1,000,000 Bibles in Germany;
- to Japan shipped 383,000 New Testaments and 360,356 Gospels;
- published in ten volumes the first Braille Concordance for the use of the Blind; and exceeded all former years in the distribution of Scriptures to the Blind;
- shared in initiation in London of the "United Bible Societies," which 16 national groups have already joined for more efficient service to the world's Bible needs;
- joined with the British Society in a Conference in Rio de Janeiro in February of all the Latin American Agencies;
- inaugurated the publication of a Latin American quarterly news magazine in Spanish, "La Biblia en América Latina";
- distributed over 16,000,000 Reading Lists and other pieces of literature in connection with Worldwide Bible Reading, Thanksgiving to Christmas;
- made available to the Churches 3 Bible Story Motion Pictures, "The Nativity," "The Woman of Samaria" and "The Parable of the Sower";
- but faced present opportunities which called for an increase of at least 220% in donations to its regular budget if it is to hold the line in per capita giving comparable to that of other English-speaking peoples of the world.

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 92 MAY • 1947 NUMBER 5

One Book for One World

"ONE WORLD."—

It is a phrase that is on everyone's lips.

It is not a new idea.

Christians have always nurtured it.

It is the core of Jesus' teachings, the theme of His parables of the Kingdom, the burden of His prayer as He rose to enter the garden, and the goal of the marching orders He left with His disciples.

Until recently the "One World" has, however, been scarcely a vital idea to most people.

Six years of war affecting almost every nation and tribe have made men think of it. Books, essays, poems, hymns were being written about it.

Then came August 5, 1945 and Hiroshima! and dazed humanity shook off its spell and reconsidered its prospects; for now One World was not just something earnestly to be desired—it was an achievement speedily to be won if there were to be any world at all.

Meanwhile the United Nations had been born. We are too close to it to appraise its significance in the long perspective of history.

But the United Nations, with all its wisdom, study and skill, can do little more than a research laboratory does—analyze the project, chart a course, outline processes, point out pitfalls and prepare an architect's specifications for the desired structure. The building of One World must be done by the people of the world—one by one.

The very contemplation of this necessity is discouraging. The people of the world are so different from one another in the degrees of their culture and attainment; they are so obsessed with blind provincial loyalties; so many hundreds of millions are steeped in ignorance and superstition. Distrust often raises its ugly head. And because anything that is said anywhere in today's world is instantly broadcast everywhere else, the grounds for tension and misunderstanding are multiplied. Where can we start to create one orderly world

out of present unpromising conditions? There is but one place—the human heart. Unified loyalties where hearts beat in rhythm have always made strong nations; only so can a world of nations be realized. Out of the heart are the issues of life, including the achievement of One World.

For the molding of human hearts few tools are so powerful as books. The Germany that has plagued and almost destroyed the world in the twentieth century was largely molded by the books of Nietzsche, who declared "God is dead"; and—Hitler's "Mein Kampf." Who doubts the power in the shaping of modern Russia wielded by "Das Kapital," and Mr. Stalin's more recent book, which the Moscow Radio announced last fall had been distributed during the last eight years in over 31,000,000 copies?

For the achieving of One World there is but one Book that is supreme—the Bible. This high appraisal stands on three principal pillars of established fact.

First, the Bible is already the best-known book in the world. It has been in widespread and continuous use longer than any other book. It has crossed the barriers of language until it now speaks in all the principal tongues of men. It has behind it the undefeatable spirit of the Christian Church, commending its translation, distribution and use, and making copies of it available.

In the second place, the Bible qualifies as the World's Book because it has for centuries demonstrated its capacity to mold the world's life wherever it has been taken seriously. All the best that there is in personal character, in home life, in education, in jurisprudence, in social improvement, in the arts, has appeared where the Bible has been read and heeded. And the Bible's message is as living a force in these realms today as it was in the days of the Apostles.

(Continued on page 76)

"A Drop of Water on a Hot Stove"

Being excerpts and adaptations from the travel diary of the Society's Agent in Geneva, Switzerland, made during a survey of Scripture needs in Germany in 1946

BY OLIVIER BÉGUIN

I BEGAN my inquiries at Freiburg in the extreme southwest corner of Germany. I went to the home of the pastor who represents the Bishop of Baden for the French Zone. I asked him, "Have you received the Bibles for the parishes of the region which you administer?"—"Oh, just a few," was his answer; and then he added, "Remember, for six years we have scarcely been able to secure any Bibles. All you sent were distributed in a flash." And then he used an expression I was to hear over and over again which, literally translated, means "it was like a drop of water on a hot stove."

"Have you enough Bibles for this year's confirmation candidates?" I asked. They had some, but far from sufficient. And what would they do for the many refugees streaming in from the East? Then the pastor hastened to add, "Nevertheless, we are truly grateful to the donors who have thus enabled us to attend to the most urgent cases."

At Metzingen we were met by Pastor Beck, director of the Prussian Bible Society. Like many of the friends of the Prussian Bible Society, Pastor Beck has been in the French zone since before the surrender. From him we learned that the presses and the plates of the Society had been broken up by the invaders, who had also carried away the machinery. Because there has been no opportunity to publish Bibles, Pastor Beck publishes two papers. One promotes interest in reading the Bible; and the other seeks to create a community of friends for the Prussian Bible Society.

From Metzingen we went by way of Tübingen to Stuttgart. There we met Dr. Arndt, the chief of the Branch of Religious Affairs, and visited the office of the Hilfswerk or Church Aid Organization. What a busy spot it was; everywhere they work in the badly lighted hallways, on the icy verandas. Not a corner of their old villa is wasted. Each room contains three or four secretaries, with typewriters at work and telephones busy, attending to a crowd of visitors.

Dr. Krimm, an old P.O.W. of Austrian origin, puts the old, old question: "When shall we receive the three hundred tons of pulp for the printing of Bibles? Fifty-five tons have come. What about the rest?" and then he adds, "—for the quantities

sent from America have been like a drop of water on a hot stove."

Dr. Krimm then describes the process by which the books are distributed through the regional agencies to the parishes, evangelization centers and Home Mission offices. He was grateful that there were some for each—"enough to meet their thirst for a moment." He spoke of the warm thanks that was sent by every recipient, and I remembered the letters received ceaselessly at Geneva, many of which I have sent to New York.

As our conversation continued, Dr. Krimm said, "It is pulp we want, and more pulp—pulp rather than Bibles or paper." The reasons he gave were understandable. From the first the whole aim of the Hilfswerk is self-help. Rather than to receive, at great expense to the donor, products manufactured abroad, they ask for raw materials. The work can be done in Germany very cheaply. There are plenty of people out of work. The manufacture of the products is paid for by the Hilfswerk, who, thanks to collections organized in Germany, have received millions of marks. These, however, can be used only inside the frontiers, and there is little to buy. Thus with the same sum of money the foreign donor can triple or quadruple his help. (It must be remembered that the morale of thousands of the German people is so low and the need so pressing and widespread that Scrip-

A Conference of Pastors at Hanover, Germany. Dr. Lilje and Mr. Béguin are the second and third, respectively, from the right



tures printed in the United States must continue to be supplied until the German publishing program has been extensively developed.—Ed.)

We learned that of the six presses of the Stuttgart Bible Society two were intact, two had been repaired and two were then under repair; that the matrices and plates survived and that small editions had recently been printed of Bibles and Greek Testaments for students—but very small editions indeed.

What a contrast when the next day we went to the little town of Oberlenningen, about an hour's run from Stuttgart!—where the pulp supplied by the American Bible Society was being made into paper and where it is proposed that 1,400,000 Bibles and New Testaments will be printed with the paper produced by 300 tons of pulp, supplemented by the glue, boards, paste, thread, cloth and ink furnished from America.

Our journey brings us later to Erlangen in the neighborhood of the Russian Zone. We visit refugee camps. Everywhere we hear stories of heart-break and loss, each, it seems, worse than the last; unjustified imprisonments, workers transferred to Russia, prisoners sick and badly fed, acts of pillage, thefts, murders, victims of bombardments, unjust denunciations, dispersion of families. There is no German that is not enveloped in such tragedies.

We came to Cassel, one of the most completely destroyed towns in all Germany. Of 7,000 families that once lived in the center only 200 can now find a place in caves, or in cellars which can be repaired. In this desperately blasted town we visited the Secretary General of the German Y.M.C.A. He, too, asked for Bibles.

At length we reached Hanover and found Dr. Hans Lilje. What a life Dr. Lilje and his secretaries live as they carry on the work of the Bible Committee of the Evangelical Churches of Germany! From seven o'clock in the morning till ten at night or later, there are interviews, with telephone calls which constantly interrupt the work. We discussed the future of the German Bible Societies, and some progress was made toward the formation of a Council of the Societies. The success of German Bible production and distribution will depend largely on the prayers, the cooperation and the help of the foreign Bible Societies.

Our travels took us for a brief trip across the Belgian frontier for a short visit to Brussels and Luxembourg. On our way back toward home we stopped at Hanau. It was a melancholy town filled with Baltic refugees. Imagine the life of these homeless people, without a country, with nothing to do; five or six, including grownups and children,

living in each room; hardly any books in their own languages; no education, no money; always the same dirty walls, gray courts and dark future. But here, above all, there was a desperate cry for Bibles: "Bibles, please, for the future of our church; for the future of our youth above all!"

What could be done in such a place as Hanau, where there is no paper, no money, no labor?—



*Loading Cellulose on a Finnish vessel at Lievestuore, Finland
for shipment to Germany*

Yet the miracle can be achieved. In fact, it has arrived! Bible paper has been offered to us a week ago from Finland, for quick delivery . . . We could not let it go; we have ordered it . . . It is not a question of finance; it has not to do with commerce, with good or bad business. It is a question of supplying to these lost young people the Word that saves.

Hanau—an unforgettable memory!

Such were some of my thoughts as we traveled home; and, as I tried to see our trip in the right perspective, an anecdote related to me by a leader of the Moravian Church came back to me. It puts once more before us the special task of the Bible Societies and shows us our place in the great army preparing to fight, and led by Jesus Christ.

It was in the summer of 1945, shortly after the defeat. A German soldier, returned from Hungary—a prisoner of war and being cared for in a hospital—spoke to a fellow sufferer and prisoner, a German of Germany, and said that he had just received a magnificent gift. His comrade was curious to know what kind of gift a prisoner, cut off completely from others, could receive. "The pastor has given me a Bible!"—"Well! he could have given you something better than that . . . a loaf of bread, for example!" The first replied, "He had not got one himself"; and in passing on this conversation to the pastor he added, "but, pastor, the Bible is of more value to me than bread, even when I am gripped by hunger."

Another "First"!

An intimate report by two missionaries who collaborated in the reduction of a language to writing and in all the other arduous tasks required to give the Scriptures to a people in their own tongue. The Gospel of Mark in Mazateco, the first part of their work to appear in printed form, reached their field just before last Christmas

BY EUNICE PIKE AND FLORENCE COWAN

Miss Pike tells of how the language was first put into written form.

In the fall of 1936 Florence Hansen and I first arrived in Huautla de Jiménez, Oax., the trading and cultural center of the Mazateco tribe. We know of no other mission group working among the Mazateco Indians and we have never met a Mazateco who was a believer prior to 1936.



Miss Eunice Pike using a slip with a Mazateco informant to detect degree of "aspiration" (speaking with an "h" sound)

The people are hard-working and ambitious. Coffee is grown over a considerable area, and it is the sale of the coffee bean that brings money in from the outside world. The Mazatecos are not as poor as many tribes; they usually have enough to eat, even though they lack in other things. Of the nearly 60,000, only about 10,000 speak Spanish.

Florence Hansen and I arrived knowing nothing about the language and very little about the people. We had hoped that we'd learn, but there were no books to help us, as no outsider had ever studied Mazateco to any degree.

The people themselves consider their language important, although the attitude of the little old lady we met one afternoon was unusual. She, as the others in the village, was interested in the fact that we were learning her language and that the language that we talked among ourselves was not the same as that of the Mexican school teachers. "Yes," she said, "it is better that you learn Maza-

teco. You can walk days in this direction, and days in that direction, and the people still say 'nta³li², (meaning 'hello'); but you are the only ones who can speak your language!"

The biggest problem is the tone. The language is based on four tonal levels. Each syllable must be spoken on one of those levels, or it may even glide from one level to another. In fact, a Mazateco syllable may be spoken on any of twelve different tones or tonal combinations. For convenience we number the tone levels from one to four.* The highest is one, and the lowest is four. Two numbers, for example 4-2, signify a glide from the one tone level to another. Notice the following words: ti³⁻⁴ (boy), ti⁴⁻² (a jar), ti⁴⁻³ (it is cut), ti² (it burns).

Only with constant drill have we been able to hear the tone and to write it. We made long lists of words. We put in one list all the words which to us seemed to be of the same tone or tonal combination. Then one by one our Indian informant repeated them. If, when contrasted with the others, one of the words seemed to have a different tone, it was changed to its proper list.

Tone drill and analysis is tiring, both for us and our informant. Maria had worked with us so long that she would repeat words, phrases and sentences without impatience or question. One day I thought that I had been particularly boring. I had had her say one sentence over and over again, just substituting the last word in the sentence for some other word in the list. Along about the middle of the hour I tried to offer a bit of sympathy; I said in Mazateco, "I am a big nuisance." Maria without a change of expression polly-parroted back, "I am a big nuisance." I went on working.

We might have gotten discouraged and given up working on the tone, if it had not been for incidents like the following. Irene, an 18-year-old Mazateco girl, had learned to read. She was very self-conscious about it, and she was apt to be confused if she knew someone was watching her. One afternoon, while she was reading aloud the first chapter of John, a little neighbor girl came in.

*In the Gospel the tone is written with the grave and acute accents and the horizontal overscore, instead of with numbers.

Fiercely Irene told her, "Go away! go away! Don't stay around here!—je²⁻³vi⁴ kjai¹nka³ chi³ko³ kjoaⁿ³!" ('This is very holy!') A little later the girl came back again. Again Irene turned on her, and this time I thought I heard, "Go away! go away! Don't stay around here!—je²⁻³vi⁴ kjai¹nka³ chi⁴koⁿ¹ kjoaⁿ³!" ('This is crazy stuff!') The difference in meaning was tremendous. The difference in sound was only that of tone. I suppose I could have misheard either or both times.

The grammar is different from anything we find in English. Sometimes they say as much with one little syllable as we do with several words. For instance, nchja⁴ (he talks), ka²nchja⁴ (he was talking), je³ka²nchja⁴ (he has finished talking), je³nchja⁴ (he does not talk yet), je³me³nchja⁴ (he is almost talking), me³me³nchja⁴ (very soon now he will be talking), kjoe⁴koi⁴nchja⁴ (he will finish talking), nchja⁴kjoa²la² (he will talk next before doing anything else). After a few years we could understand the language quite well and could talk with comparative freedom, but the alphabet still had to be determined. Some of the sounds were found in neither Spanish nor English: What letters should we use to represent them? What letters would be most easily read by those who already read Spanish? What would be easiest for the absolute beginner? How should we write the tone? What could be most economically and easily printed?

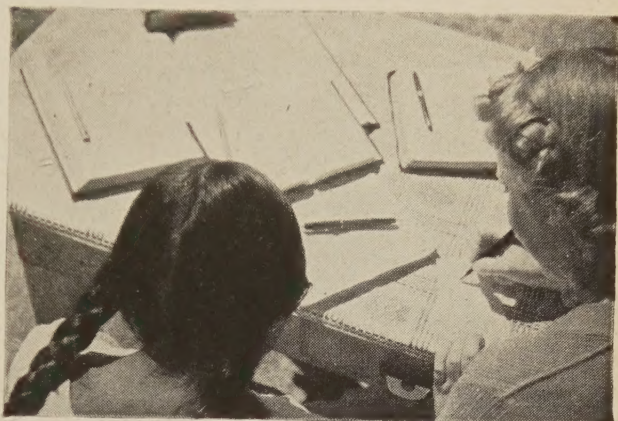
The people must be taught to read. Several primers were made and discarded before we finally settled on one as being the most efficient. The step from a primer to the Gospel is a hard one, so simple stories have been written to encourage the new readers. Some of these stories are of Mexican national heroes, as we try to cooperate with the government in educating the Indian in a knowledge of his country.

An understanding of the customs and beliefs of the people is necessary for a good translation. Some of these we learned quickly and easily, others only with time. One tradition that the people are hesitant to talk about is that of the mushroom. The Mazatecos call it "little saint." They say that God gave the mushroom to the poor people because they do not have a doctor to cure them. After a person has eaten the mushroom, it talks to him and finds out whether he has been good or bad, and why he is sick. The mushroom is eaten in the night because the mushroom does not like the light; it prefers to work unseen.

Mrs. Cowan, who did most of the actual translating, tells about the reception of the books she labored so long to produce. The Gospels were gayly bound in

green, pink, red, yellow and salmon-colored paper covers.

For several years now the question has been put repeatedly, "Is the Book ready? When is it coming?" So you can imagine our joy when the Gospel of Mark arrived during this last Christmas season, and at last we could tell the natives that the Written Word was at hand. So our program this last Christmas was built around a dedication service for this first Gospel to be printed for these Ma-



Translating the Mazateco, with Scriptures in other languages at hand

zatecos, commemorating the birth of the Incarnate Word by the "birth" of the Written Word for these Indians.

One of the first to purchase his copy was Juan, a young fellow from a ranch a couple of hours out from our town of Huautla. It wasn't so many days after that his brother came in from their ranch to buy two more copies, one for himself and one for the third brother of the family. Each one must needs have his own personal copy—no one single copy for the entire family would do! Our first ten went "like hot cakes"; now we're having to wait until the first larger shipment arrives to fulfill the requests of those who have asked for copies. There have been those, yes, who have *not* wanted a copy—to present both sides of the picture. Yes, Satan's grip on these people is a firm one.

No one incident during the translation process stands out more vividly to portray what the Word in their own language will mean to these people than the day we were working on Mark, when Linda stopped short in the middle of a sentence. This refined, cultured school-teacher, who had become our best translation helper, yet now became as a little child, clapping her hands, gleefully affirming: "Why, when it's put into the language, it's as if I were seeing Jesus before my own eyes, doing right here the deeds we're reading about! How clear it all becomes!"

The Bible in Ankara

A story full of action about a colporteur, two girls who bought a Testament on the sly, a contractor who wanted to sing Hymn 13, a Bible-reading keeper of the monkeys in a zoo, a shoe-shine shop proprietor who bought Portions to give to his helpers, and a prayer of thanksgiving in an airplane

BY F. LYMAN MACCALLUM

THE roaming seller of holy books is a familiar and therefore a tolerated figure on the streets of Istanbul. But when the colporteur goes to another city he arouses varying suspicions in the minds both of the public and of the authorities responsible for public security. During the war years this attitude of suspicion was naturally much heightened, so that years have passed since a colporteur ventured to visit Ankara, the capital of the Turkish Republic. But in June 1946 a devoted young man went there with a supply of Scriptures to see what could be done.

Two of the three people who shared the compartment with him in the railway carriage which took them to Ankara were acquaintances. The fourth, an engineer, questioned the colporteur very severely, and aroused in him fears that he would be turned over to the railway police and placed under arrest before he could make contact with friends who would have spoken to the authorities on his behalf. The colporteur therefore felt impelled to give very clear and detailed witness as to how he had found salvation in Christ. All through the long night he prayed that Satan's power be broken. As the train drew into the station in the morning, he felt compelled to remind the engineer of his promise to buy a book at the end of the journey. If the man had been planning mischief, he was now changed, for they parted as friends.

The colporteur was lodged in the home of a washerwoman, who helped him greatly in his first distribution by recommending his books to such of her customers as she knew would be interested. There are said to be about three hundred Christian families in Ankara—all Armenian. They had recently been visited by their priest, who makes periodic calls to bless marriages and perform baptisms. This recent visit led to a certain readiness among the people to purchase Scriptures. These people have no regular priest nor any services of worship. The colporteur soon found a violin, and evening by evening he went from the house of one friend to another. There they had a feast of the Word, of

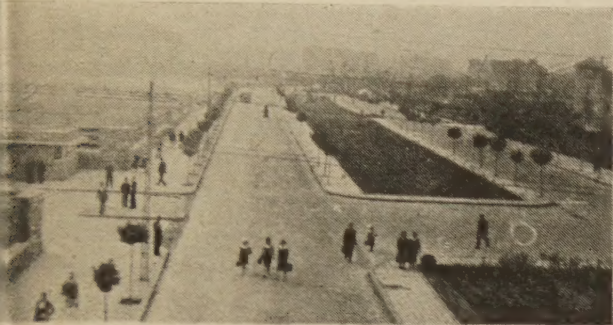
prayer and discreet singing. Many of the younger people, though nominal Christians, could not recite the Lord's Prayer. He sold them Gospels with this prayer specially marked for memorizing. Tears of emotion were frequent at their gatherings. When she heard one of his hymns, an elderly woman broke into tears. "It is thirty-two years since I heard the sound of that blessed church music," she said between her sobs. Several people were convicted of their sinful way of life and accepted Christ's way of redemption. "We never heard of these things before," was a frequent exclamation.

Only the Roman Catholics maintain regular Christian worship in Ankara. On Sunday the colporteur attended service at this church, although it was conducted in a language strange to him. But suddenly, to his surprise and joy, he noticed that the priest was reading the Gospel in Turkish. That afternoon he happened to call with his Scriptures at a house which proved to be Catholic. He told them that he had attended their service in the morning, and read them the same Gospel passage, at which they were not a little surprised. Some of the younger folk then wanted to buy, but their elders interfered and he went away without having made a sale. At the first corner he encountered two of the girls from the party. One had in her hand the exact price of a New Testament. She snatched the book from him and hid it under her dress. Then they ran back to the house, while he stood in astonishment, thanking God for this unexpected sale.

One morning the colporteur stood in the central square of the city, praying for guidance as to where next to make a sale. Turning about, he found himself looking into the window of a bookshop; and without quite deciding to go in, he found himself inside, fingering one of the books on a counter and wondering what to say. When the polite and friendly proprietor greeted him, the colporteur showed the few books left in his bag, and suggested that the shopkeeper might like to display them. The proprietor at once bought everything and asked for more. When the colpor-

eur returned with these, some of the first lot were already going away in the hands of customers. Next morning he was further rejoiced to see the New Testament, Proverbs and others of his Portions displayed in the most prominent corner of the show window. This success led to sales in other bookshops.

Naturally the colporteur quickly found himself without books. A fresh supply came from Istanbul



Ankara, capital of Turkey, has developed into a modern city

by the hand of a friend, but these also were soon gone. Vexatious delays then began. "To be in Ankara with no books to sell was like a fire in my breast," he wrote. He spent much of his waiting time in recovering Scriptures from acquaintances and reselling these to strangers. Naturally he promised replacement to the original owners as soon as his fresh supplies arrived.

One day he ran into an acquaintance from Istanbul. This man is a contractor, who is said to be elected for a seat in the National Assembly. The colporteur had once taken this acquaintance to the Protestant service, where one of the hymns had touched him deeply. Now the contractor insisted that he come to lunch with his partner. He then led them to a quiet corner of the park next to the buildings of the Grand National Assembly. Hardly were they seated when the contractor asked: "Now, my friend, sing us Number 13." The colporteur complied gladly, and they had some good talk on spiritual things.

His four weeks were almost at an end. He had two New Testaments left, and none more would be coming. How should these be used to the most good? With some friends he went to a summer park. In front of a small menagerie he fell into conversation with the keeper of the monkeys. This man knew how to read, and was delighted to buy a New Testament, which he promised to read together with his friends, the keepers of the lions, bears and other beasts. Soon afterwards the colporteur sat picnicking under the trees. Two vil-

lagers lingered nearby for the scraps and leftovers. The colporteur felt moved to show them his last New Testament. One of the villagers wanted it very badly, but said he could not pay. Not wishing to incur the charge of propaganda by giving his books away, the colporteur hardened his heart. Between them the two villagers succeeded in scraping together nearly half the small price which was asked. Though his friends added their pleas, he still felt compelled to refuse. While they talked the afternoon away, the man sat silent, listening. Dark was falling when they all rose to take the train back to town. "Aren't you going to let me have the book?" the villager begged. There was no resisting his earnestness and patience. The colporteur made him promise that at the first opportunity he would give to some poor person the balance which he owed on the book. So his last New Testament went for half price. Hardly had the exchange been made, when the villager with his prize began to run beneath the trees, straight as an arrow, up and over the hill beyond which, somewhere, his village lay.

Fresh attempts to borrow from his friends on the promise of mailing them other New Testaments from Istanbul met with refusals. His last Scripture portions were bought by the owner of a shoe-shine establishment to give to his boys.

Since there was no place on the return train to Istanbul, the colporteur's friends insisted that he go by air, promising themselves to make up the difference in cost if necessary. He bought his ticket and took care to be one of the first aboard, so that he could choose exactly the seat from which the best view was to be had. A lady took the aisle seat next to him, while her husband was compelled to sit well forward. The gentleman was vexed and told her that if they had hurried they could have sat together. "Here is a place where I can sacrifice for Jesus," thought the colporteur, and insisted on exchanging seats with the gentleman. The plane was soon high in the air, and the colporteur discovered with joy that he was suffering none of the ill effects against which he had been warned.

"My heart was lighter than a bird," he says. "For a whole month I had sold in Ankara, and no one had hindered me. God will surely see that those six hundred books bear fruit. Suddenly my tears came as I looked at our pilot sitting with that thing on his head. He was just like Jesus, with our souls and destinies in his keeping. To stop my tears I took out my notebook and began to write. Here are my notes: 'Prayer in the air is easier than on the ground. One day we shall meet our Lord like this in the air; how fortunate we are! O Jesus,

may everyone come to know and possess you. Praise to you, Jesus! Amen. Grant that, when life ends, I may come to you as now, full of joy and bringing sheaves. Accept this prayer not for me only, but for all believers.' ”

At the end of the two-hour flight, as they were on their way from the flying field, the husband with whom he had changed places sought him out to shake hands and thank him for his courtesy. He

paid in advance for two New Testaments, which he asked to have sent to him by mail. This is almost certainly the first instance of aerial colportage in Turkey.

The colporteur's account closed with these telling words: “Let us pray for Ankara, where every day I was supported and comforted by the verse: ‘For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.’ ”

A Certificate of Achievement

WHEN the members of the Board of Managers of the Society reached their place of meeting in the Bible House on March 6th, they found the place alive with photographic technicians prepared to take not only the accompanying and other still pictures, but sound-motion pictures as well.

The occasion was the presentation of a Certificate of Achievement commending the work of the Society for its services to the Naval personnel during World War II. The presentation was made by former Chief of Chaplains (Rear Admiral) Robert D. Workman, assisted by Chaplain Joshua L. Goldberg, Acting District Chaplain of the Third Naval District.

The certificate, accepted for the Society by Treasurer Darlington, read: “The United States Bureau of Naval Personnel takes pleasure in presenting this Certificate of Achievement to the American Bible Society in recognition of its outstanding services to the Naval Personnel during World War II.”

Dr. Darlington, in his response, recalled that from 1941 through 1946 the Society had donated to the Navy and its affiliated services over two million copies of the Scriptures: 129,234 Bibles, 1,665,708 Testaments and 286,456 Portions of the Bible. He stated that it was most appropriate that the certificate should have been presented by Rear Admiral Workman, since it was through the Naval Chaplains Corps under his direction that most of the Scriptures donated had been distributed.

Not only to our own Naval personnel but, all during the war, through the chaplains of our Navy, the Society furnished Scriptures in Japanese and German to prisoners of war. Copies, also

through the Navy, were supplied to our Philippine and Chinese allies; to Koreans; and still other copies, in their own tongues, to the people of the Pacific isles—the Marshalls, the Gilberts, Ponape, Kusaie and others.



Treasurer Darlington receives the Certificate of Achievement for the Society from the U.S. Navy

Nor were the blind in the Naval hospitals and blinded naval veterans forgotten. Embossed volumes for those learning to read with their fingertips were sent on request, and for those not yet able to decipher the raised points, Scripture Talking Book Records were supplied.

Dr. Darlington concluded by saying that not only for the certificate was the Society grateful, but for the helpful and understanding cooperation of the Navy during the whole war period in aiding the Society to supply the Word of God to those who “go down to the sea in ships, that do business in great waters,” so that these can “see the works of the Lord, and his wonders in the deep.”

Scriptures to Russia, But—

No feature of the Society's work is attended with more alert interest than the possibility of furnishing Scriptures to Russia. The facts reported here are encouraging, but must be taken at no more than face value

BY ERIC M. NORTH

MANY readers of the *Record* will recall that the cover of the magazine for January 1946 carried a picture of a high Russian churchman, then visiting the United States, accepting from the hands of President Burke of the American Bible Society a Russian Testament, token of a large quantity of Scriptures offered by the Society to the Russian people.

After many discouraging months of negotiation concerning the shipping of the books, the following item coming by express from Moscow and dated March 5, 1947 was passed to the press in this country:

Patriarch Alexei of the Russian Orthodox Church acknowledges here a gift of 105,500 Gospels and 100,000 Testaments from the American Bible Society. The consignment consisted of 500 Greek New Testaments, 5,000 Russian New Testaments and 100,000 Russian Gospels.

Expressing thanks for these Bibles and Testaments, which he declared were "beautifully printed," Patriarch Alexei said they had been distributed to the Orthodox Theological Academy at Moscow and the monastery of Triotze-Sergievsky, famous religious establishment outside the

capital, where relics of St. Sergius are preserved.

While the Officers of the Society rejoice to know that the books presented so many months ago have been received, and while we may all assume that they are now in the hands of Russians who

will make effective use of them, it must be remembered that this is all that this transaction means. It does not mean that the door to Russia is now open and that the American Bible Society or anyone else can send further Scripture supplies regularly or freely to Russia.

During the past year word has been received that Bibles are being published in Russia but no satisfactory confirmation of this has ever been obtained. We do know that

a measure of freedom to hold religious services has been restored in Russia and we are hopeful that wide doors for the circulation of the Scriptures may some day open. Meanwhile the Bible Society is building up its stock of Russian Scriptures for use whenever and wherever they may be furnished to Russian-speaking people. Let this be a matter for earnest prayer on the part of every one who reads these lines for the hope of Russia lies in her heeding of God's Word.



President Burke presents Russian Scriptures to Archbishop Alexei Sergeev of Yaroslavl and Rostov

Inauguration of the New Bible House in Rio de Janeiro

BY CHARLES W. TURNER

WAS a beautiful summer afternoon, Sunday, February 9th, when the new Bible House, the "Edifício da Biblia"—a splendid nine-floor, air-

conditioned building—was formally inaugurated. Over three hundred friends of the Bible Society gathered for the occasion and packed the taste-

fully decorated hall. Representatives of all evangelical circles of Brazil were present, as well as special representatives of the city authorities.

The program commenced at 4 p.m., lasting one hour, and was broadcast throughout Brazil direct

zilian) Bible Society which, with the indispensable cooperation and support of the American, British and Scottish Bible Societies, and the Brazilian evangelical churches and constituency, will carry forward the essential work of Scripture production and distribution for Brazil." The Bishop's words were greeted with hearty applause by the large audience. Dr. Hugh C. Tucker, Secretary Emeritus of the American Bible Society in Brazil, pronounced the benediction, thus terminating the inaugural ceremony that constitutes another important landmark in the history of Brazilian evangelicalism.

One Book for One World

(Continued from page 67)

In the third place, the Bible has a universal appeal. It takes root in the hearts of people everywhere. This is true because it deals, with consummate literary skill, with the basic questions that arise in men's hearts: "Where did I come from and where am I going?"—"How shall I handle trouble?"—"How can I get along with my fellow man?"—"Why, when I know the right, do I do the wrong?"—"Why do the innocent suffer?"—"How can I be saved from the consequences of wrongdoing?"

Is there any enterprise that would seem to be more directly upon the present needs of a distraught humanity, than to distribute and encourage the use of the Bible among the nations?

THE COVER PICTURE

A Bible Society colporteur tells of a trip he took, back into the mountains of Pennsylvania, where he came upon a tiny, isolated settlement. He asked the people if they had Bibles. They looked confused. He asked them if they had heard of Jesus. "Jesus?" they asked. "No, we never heard of Jesus; but," they added, "very few strangers pass through here, and we feel sure that no one by the name of Jesus has gone through."

The American Bible Society's first duty to its homeland is to discover Bibleless homes, of which there are hundreds and hundreds of thousands; supply them and encourage their regular use of the Scriptures. Last year the Society distributed in the United States 3,997,106 volumes of Scriptures in 85 languages.



The Rio Bible House rises high on the left side of the street

from our hall. After prayer by Rev. Synesio P. Lyra of the Congregational Church, Dr. William C. Taylor, Baptist missionary, read an appropriate Scripture passage. Following immediately were several addresses by Secretary Charles W. Turner, of the United Bible Societies, Brazil; Rev. Rodolpho Anders, General Secretary of the Brazilian Evangelical Confederation; Rev. Mattathias Gomes dos Santos, Vice President of the Advisory Council of the United Bible Societies; Bishop Cesar Dacorso Filho, President of the Advisory Council; and Dr. W. Stanley Rycroft, Secretary of the Committee on Cooperation with Latin America, who brought to the occasion an agreeable word of salutation.

The keynote of the various addresses was a well-deserved tribute to the great contribution made by the American and British Bible Societies in the furtherance of the missionary enterprise in Brazil, together with the expression of the hope that the work and influence of the Societies might be still further extended in this land. At the conclusion of his notable address, Bishop Dacorso formally declared the "Edificio da Biblia" inaugurated for the great and noble work of extending Christ's Kingdom in Brazil. "It is," said he, "the new home of the United Bible Societies; and we trust that soon it will become the headquarters of a national (Bra-

MEMBERS' FORUM

Annual Membership in the Society is secured through gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From Arena, Wisconsin:

Directly upon my entrance into the Navy as a chaplain I had very fine cooperation from your Society; I do not know whether you know this or not, since there were so many chaplains; but you did a great work and I want to thank you. Now, as a civilian, I want to be put on your mailing list, if you please. I would like especially your material for Bible Sunday.

From Shippensburg, Pennsylvania:

Today I received the March number of the *Record*. The picture of the twelve orphan children appeals to me, as children always attract my attention. We think of what Christian training will do for them. They will be living in a new world. Enclosed find \$10 for Testaments for them.

From Cambridge, Massachusetts:

I enclose \$10 to be used at your discretion in sending the Bible where most needed.

It has been such joy in past years to have a little share in this blessed work. Now I am a widow and circumstances have changed, so that I can no longer have the great happiness of giving money; but I can pray, and prayer moves the arm that moves the world."

From Rochester, New York:

The enclosed check for \$1000 is for free distribution of the Bible in Germany and in other nations chosen by you in response to the appeal in the February issue of the *Bible Society Record*.

Christians the world over are under lasting obligation to the Editors for the publication of your valuable and interesting magazine.

From Britt, Iowa:

We notice in the February *Bible Society Record* the great need of Bibles in Germany and that you are doing your best to give them the Word of God. Enclosed you will please find out check for \$100. Will you kindly use \$50 for Germany and the rest, wherever you think best? This world of ours is surely in a very bad shape and only the Lord will be able to bring us out of it all.

From Salem, Ohio

I am enclosing bank money order for \$6. Please use this little contribution toward the purchase of Bibles or Gospels for our Japanese brethren. I wish it were \$600. A neighbor and I appreciate the *Bible Society Record* and read it eagerly.

Will you kindly send the *Record* to my son Ralph (address given). He is recovering from a T.B. infection acquired during his army service. He is married and has some Government income. Perhaps he may be able to support your work to some extent. I know that he and his buddies will read the paper with great interest.

From Canton, Ohio:

For many years I have asked God to set me up in business—that is, the sheet-metal manufacturing business, which I have been engaged in all my life.

I realize that it would require more capital than I would ever be able to accumulate to get started, and I hardly knew how it would ever be possible for me to get started; but I kept on praying.

It is two years ago this month that God answered this prayer and set me up in business just as I wanted.

I remember, too, that when I asked God to set me up in business I made Him a promise that I would share my profits with Him, and this promise I intend to keep.

I am enclosing a check for \$100 to be used for the distribution of God's Holy Word wherever you think it is needed most.

If God continues to bless me in the future as He has in the past two years, you may rest assured that more contributions will follow.

From Chicago, Illinois:

Your very fine article "Lifting Germany into the Light" impressed me profoundly. I hope and pray that there will be adequate contributions to meet the need. A Money Order for \$10 is enclosed.

From San Francisco, California:

This morning when I got up it was raining and the wind was blowing, and I had a bad cold. I thought to myself, "I can't go out; now, Lord, what can I do that is really worth while today?" Not long afterward my eyes fell upon the *Bible Society Record* which you had sent me, February 1947 number. I had laid it aside, as I was busy when I received it.

I started to read, and found in it your *urgent appeal* for funds to send Bibles to Germany and other nations.

Enclosed is \$20 for your fund.

From Rock Island, Illinois:

Last Sunday, in the primary department of the South Park Presbyterian Church, we had the story of the Sunday-school missionary in Chile taking the copies of the Bible in Spanish to the people who never before had known about it. We had a copy of the *Bible Society Record* with the picture of a page from a Spanish Bible, and the children had seen other Spanish books.

After Sunday school we discovered that children in different classes, with no suggestion from their teachers, had asked, "Why can't we send the money to buy some more Bibles for him to take?" Besides their regular offering they bring a missionary offering each Sunday, so they are sending herewith \$5, hoping very much that it can go to Chile.

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the
Managing Editor

FRANCIS CARR STIFLER
450 Park Avenue
New York 22, N. Y.



Vol. 92 MAY 1947 No. 5

Daily Bible Readings

June

Day	Book	Chapter	Day	Book	Chapter
1	John	1:1-28	16	John	10:31-11:16
2	John	1:29-51	17	John	11:17-44
3	John	2	18	John	11:45-12:11
4	John	3:1-30	19	John	12:12-36
5	John	3:31-4:26	20	John	12:37-13:11
6	John	4:27-5:9	21	John	13:12-38
7	John	5:10-47	22	John	14
8	John	6:1-36	23	John	15
9	John	6:37-71	24	John	16
10	John	7:1-36	25	John	17
11	John	7:37-8:11	26	John	18
12	John	8:12-42	27	John	19:1-22
13	John	8:43-9:12	28	John	19:23-42
14	John	9:13-41	29	John	20
15	John	10:1-30	30	John	21

July

Day	Book	Chapter	Day	Book	Chapter
1	I Timothy	1	15	Hebrews	2:13-3:19
2	I Timothy	2:1-3:7	16	Hebrews	4:1-5:11
3	I Timothy	3:8-4:16	17	Hebrews	5:12-6:20
4	Indep. Day		18	Hebrews	7
	Philemon	1:1-25;	19	Hebrews	8:1-9:10
	Gal. 5:1	20	Hebrews	9:11-10:10	
5	I Timothy	5	21	Hebrews	10:11-31
6	I Timothy	6	22	Hebrews	11:32-12:24
7	II Timothy	1	23	Hebrews	12:25-13:25
8	II Timothy	2	24	Psalms	46; 47
9	II Timothy	3	25	Psalms	48
10	II Timothy	4	26	Psalms	50
11	Titus	1	27	Psalms	51:1-19
12	Titus	2	28	Habakkuk	1
13	Titus	3	29	Habakkuk	2
14	Hebrews	1:1-2:12	30	Habakkuk	3
		31	Psalms	65	

The Bible on the Air

Every Friday through September 26, Secretary Stifler will be heard twice over the facilities of the American Broadcasting Company from coast to coast on his annual series entitled "Gems for Thought About the Bible." The morning program is given at 8:55 EDT and the evening program by transcription at 11:30 EDT. If, after making

due adjustment for your time zone and for the possibility of change because of Daylight Saving Time, you do not get the program, consult your local ABC station. The evening program, because transcribed, is in some cases given at other hours of the day.

Leaflets describing the series will be supplied in reasonable quantities to pastors and others who can use them. Address the American Bible Society, Radio Department, 450 Park Avenue, New York 22, New York.

★ ★

March Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-first year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, March 6, 1947, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Secretary North.

Rev. Charles W. Iglehart, D.D., was elected a Life Member and a ministerial member of the Board.

The U. S. Navy Certificate of Achievement was presented to the Society by former Chief of Chaplains (Rear Admiral) Robert D. Workman and Chaplain (Commander) Joshua L. Goldberg, Acting District Chaplain of the Third Naval District.

First copies of the Gospel of St. Mark in Mixteco for distribution in Mexico were presented.

Publication of a first edition of the Small Volume of Scripture Passages, in Spanish Braille and also in Portuguese Braille for the Blind, was authorized.

The arrival of 50,000 whole Bibles in China was reported.

It was reported that, through the War Emergency Fund, the Society had issued in six and a half years a total of 960,033 Bibles, 7,107,887 Testaments, 6,960,154 Portions, or 15,028,074 volumes.

★ ★

April Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-first year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, April 3, 1947, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. C. E. Leavers.

The following Memorial Minute was adopted:

George William Brown

The Board of Managers of the American Bible Society record with great sorrow the death on March 28, 1947 of the Reverend George William Brown, D.D., General Secretary of the Society from 1928 to 1938.

Dr. Brown came to the Society from the pastorate of the Ben Avon, Pennsylvania, Presbyterian Church, bringing a warm pastoral experience, an alert and eager mind, a keen devotion to the Scriptures and their meaning for life. These quickly ripened into a great enthusiasm for the Society's work, and assiduous efforts to promote its cause. His contributions to its plans and achievements were many and varied. He broadened the interest in the Society among many denominational leaders and made new friends for it. He traveled widely in the United States in the Society's interest, supervising its processes of distribution and presenting its claims before denominational assemblies and councils. His inner courage and firmness were of great value to the Society's work.

In 1938, on the call of his first love, pastoral work, he went from the Society to the pastorate of the West Presbyterian Church in Binghamton, New York. His keenness for the Society's interests did not abate, and a few months ago he made for the Society a valuable examination of certain aspects of reader interest in the Bible.

The Board and Staff extend to Mrs. Brown and their son and daughters, of such promise in a fine family tradition, very deep sympathy. Truly the blessing of God is upon those who love His Word, and many shall praise God for them.

Rev. George F. Sutherland, D.D., was elected a Life Member and a ministerial member of the Board.

Mr. William S. Wilson was elected a Manager.

Mr. Oscar C. Hagen was elected a Vice President.

Samples of first editions of the Gospel of St. Mark in Mazateco, the Four Gospels in Cuzco Quechua, the Gospel of St. Luke in the revised Bolivian Quechua, the Gospel of St. John and The Acts in Yipounou, and the Gospel of St. John in Maguindanao were presented.

A copy of the New Testament in German, printed in Stuttgart with the use of the raw materials sent over by the American Bible Society, was presented

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150,000 Chinese Bibles	116,234.60	51,332
50,000 Korean Testaments	37,000.00	
50,000 Russian Bibles	95,000.00	
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